

THE NUR AFSEAN

Vol. IX

LUDHIANA:—June 9th, 1905

No 23.

FOREIGN TELEGRAMS.

London, June 1.

Admiral Rozhdestvensky's forehead is fractured, necessitating an operation. He is also wounded in both legs and in the back, but is expected to recover.

Admiral Foelkersahm was killed in the conning tower of the *Ostabya* while directing the squadron on the 27th ultimo.

Reuter's correspondent at Tokio says it is estimated that there were ten thousand men on board the sunken Baltic ships. Four thousand were rescued and it is feared that most of the remainder perished. Many bodies are now being washed ashore.

The *Sisoi Veliky*, *Nakhimoff* and *Monomach* sank on Sunday morning while drifting helplessly near Tsu-Shima. The Japanese cruisers and coasters rescued a thousand lives.

The necessity for secrecy no longer existing, the Japanese Admiralty acknowledges the following losses:—The battleship *Yashima* by a mine on the 15th May, the destroyer *Akatsuka* on the 17th, the *Ashima* on the 17th, the *Hayatori* on 3rd September, the *Atago* on the 6th November, and the cruiser *Takasago* on the 12th December.

As King Alfonso and President Loubet were returning from the Opera last night a man dressed as a workman threw a bomb. The cuirassier officers riding on either side of the carriage were unhorsed and bruised, a horse was killed, six were injured and three policemen, a woman and a child were wounded and sent to hospital. The King and President Loubet were not hurt.

The bomb thrower was arrested.

Twenty persons were injured in the bomb explosion in Paris.

King Alfonso treated the explosion cheerily, and is the object of much sympathy. Great indignation is felt in Paris and Madrid. It is believed that the outrage was planned in Barcelona.

Allahabad, June 2.

A *Pioneer* special telegram states that officers of the *Almaz* who have arrived at Vladivostok saw the flagship sink and a great upheaval of the surrounding water, and attributed the loss of the vessel to submarines or a huge mine.

A Tokio newspaper learns that the Japanese used submarines, which proved terribly effective. There is nothing to show that gunfire sank Russian ships of any size.

London, June 1.

At the opening of the great battle Admiral Togo signalled:—"The destiny of our Empire depends upon this action. Your all is expected. Do your utmost."

The possibility of a Japanese bombardment and invasion of the Baltic ports is being popularly discussed in Russia.

London, June 2.

The Persian Minister is returning to London from Teheran with the temporary rank of Ambassador Extraordinary, bearing presents to the King as a mark of the Shah's particular desire to foster friendly relations.

London, June 4.

Admiral Togo visited Admiral Rozhdestvensky in hospital at Sasebo yesterday and praised the courage of the Russians.

Admiral Rozhdestvensky was deeply moved, and said that it

lessened the sorrow of defeat to know the high character of the victors.

The Tsar and Tsaritzza and the Imperial family attended Mass at Tsarskoe Selo to-day in memory of those fallen in the Baltic fleet.

Russian officers at Manila declare that the Japanese used a number of submarines.

The naval prisoners in Japanese hands now number nearly five thousand. Many have been picked up on the coasts.

It has been decided to erect an enormous lighthouse at Ojino-shima, radiating for a distance of eighty miles, as a convenience to navigation and a constant memorial of the glorious achievement.

London, June 3.

Count Cassini called on President Roosevelt yesterday, when Mr. Roosevelt expressed his earnest hope, as a friend of Russia, that she should seek peace in response to the wish of the entire civilized world. The prolongation of the war would mean increased Japanese demands. He pointed out that Russia could hardly hope to win. He was, he said, moved solely by motives of humanity, and offered his services as mediator or intermediary in any way acceptable to Russia.

Count Cassini said he was without instructions. Personally he believed Russia would continue the war because the moment was not advantageous to discuss peace. She had not lost any of her own territory, and there was nothing in the present situation necessitating her suing for peace. But he promised to communicate to the Tsar President Roosevelt's view and offer.

London, June 5.

Admiral Enquist has asked permission to repair his ships at Manila.

The American authorities report that the *Oleg* will require sixty days, the *Aurora* thirty, and the *Jentchug* seven.

A telegram from Washington says that the United States has ordered the immediate internment of the Russian ships at Manila.

A despatch from Washington says that the Italian Ambassador, after a prolonged conference with Count Cassini on Saturday, conferred with President Roosevelt.

The Japanese Minister was then summoned from New York, and had a prolonged interview with President Roosevelt in the evening. Mr. Takatsura stated afterwards that there could be no progress till St. Petersburg was heard from.

According to the *Standard*, the American Ambassador at St. Petersburg reports that this is not likely for a fortnight, till the excitement had subsided, but he reservedly is of opinion that the prospects are hopeful.

London, June 6.

Reuter's correspondent at Tokio says that the *Nakhimoff*, *Vladimir Monomach* and *Dmitri Donskoi* are sunk in comparatively shallow water and can be raised.

Some 14,000 officers and men of the Baltic Fleet were killed and drowned in the great naval battle; 4,600 were captured and 3,000 escaped.

The American Government's standpoint regarding the Russian ships at Manila is that only ordinary damages and not those received in battle are repairable without internment.

President Roosevelt is having constant conferences with the Russian, British and German Ambassadors and the Japanese Minister, it is believed on the subject of peace.

The police at Riga discovered a bomb factory and seized fifty bombs after an armed resistance.

EDITORIAL NOTES.

"Strive, yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now perchance disdain,
Will come when your toil is over,
And pay you for all your pain."

The good work in Assam goes on apace. There is much of excitement in connection with every great manifestation of the Spirit. Something of fanaticism there maybe, but why stumble at that? Every great social and political revolution is sure to be accompanied by excitement and fanatical zeal. No one wonders at this. It is expected. It is even natural. A true revival of religion in any community is a revolution. Old things pass away. A new regime comes in. It amounts to "a turning of the upside down." Selfish and worldly men are made to hear the voice of God say, "Repent—Turn ye for why will ye die." Those who obey, henceforth live godly and unselfish lives. This means their breaking with old habits, old companionships, old ideas of religion. Their idols are cast out and God is enthroned in their place. Henceforth their lives are moulded by the Spirit, whose influence brings forth in their lives, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." The home is transformed. The song of praise takes the place of the voice of strife and cursing. Love reigns in the hearts of husbands, wives and children. Such a revolution cannot take place without excitement and much of what will appear to many as fanaticism. But as surely as the verdure and flowers of Spring follow the storm and chill of Winter so surely will the beauty of holy and happy life follow the spiritual upheaval of a real revival. We rejoice in the grand and increasingly interesting work in Assam and long for the coming of the same gracious visitation upon all of India.

We have before us the Tenth Annual Report of the North India School of Medicine for Christian Women located at Ludhiana, Punjab.

This is one of the neatest and most beautifully printed reports we have ever seen. It very appropriately illustrates one of the most useful as well as beautiful phases of Christian work to be found in India. Here are being educated more than forty Christian women, as medical assistants, compounders, nurses and midwives. Who can measure the blessing which will come to the suffering women and children of India through the ministry of such trained workers in the Master's vineyard.

The number of students who have passed the school examination since 1900 is 42 of whom 15 are medical assistants, 8 compounders, and 19 nurses. Most of these are employed in Mission Hospitals and dispensaries.

Connected with the School is The Memorial Hospital opened in 1899, which is at present under the very efficient superintendence of Miss Edith Brown, M. D. The work done during the year now reported may be briefly but very inadequately indicated by the following figures: In-patients 760; out-patients 9,384. The total attendances were 23,308.

The public recognition of this institution is illustrated by the generous gifts of Sirdar Kishan Singh and Lala Gauri Shankar; the former having built two private wards in which parda women may be treated and yet be accessible to the members of their own families, while the latter gentleman built a well within the hospital grounds which will be a boon to the Hospital.

These gifts of two Hindu gentlemen are suggestive of what might be done by many more of our wealthy friends in aid of this most useful institution.

The Punjab Government has indicated its appreciation of the work done in this Hospital by a building grant of Rs. 25,000, for enlarging the Hospital. This enlargement will be made by the Public Works Department free of charge.

The signal victory of the Japanese over the Baltic fleet in the Straits of Korea has served to remove Russia from among the Naval Powers of Europe. It has also served to confirm the verdict given after the Port Arthur victory over Russia's navy, that Japan now stands among the foremost of the world's naval powers. Admiral Togo stands out as one of the world's greatest admirals. This great victory ought to result in peace, but is feared that the pride of Russia's nobility has not yet been sufficiently humbled. It would seem as if Japan would yet become the greatest benefactor of the Russian nation. The cause of liberal government in Russia seems to advance with every Japanese victory. If the despotism can be overthrown and a legislative government be formed the Czar may yet become a great ruler and Russia may be restored to her place among the nations of the earth. Thus it is that war and strife are frequently overruled for good to the nations and to the world.

Life isn't all lilies and clover,

But it's no use to kick up a row.

Don't grieve o'er the milk you've turned over,

While there's hay in the loft for the cow.

Right relations with God is the first duty of every young man.

The
continues
Jaintia H
determined
render. T
people of
that the d
all the Kh
village are
lot, the po
certainly
was rife th
ing all the
homes of

In som
cord turn
villages ev
working f
the servic
a deeper
ing for a
Christ. "a
and vision
things n
proof tha
ed char
holy, mo
for savin
is seen in
for some
of our yo
are worl
evening

Let u
the statio
Pastor o
"I am v
of mere
this diet
we had
Spirit u
very ne
wonderf
number
pointed
Holy S
bled the
and we
we had

THE REVIVAL IN THE KHASSI HILLS.

The news of the wonderful work of the Spirit of God continues to come in from every part of the Khassia and Jaintia Hills. Hard places where the Christians seemed determined not to yield have at last been obliged to surrender. This is how one Khassi Evangelist describes the people of his own village, and others would bear him out that the description is a true one, "Let me tell you that of all the Khassies I have known that the people in this large village are a peculiarly hard, cold, and sometimes cynical lot, the power that has made their men to sob and cry is certainly a power from above." In that place where jealousy was rife there is now a feeling of love and sympathy pervading all the meetings. Individuals have even gone to the homes of their enemies for reconciliation.

In some heathen villages the people of their own accord turn to the Saviour, and the work is spreading to new villages every week. In places where the Spirit has been working for weeks, such as Cherrapoonjee and Mawphtang, the services continue to be full of power, there seem to be a deeper feeling among the Christians, and an earnest longing for a holy life and for power to bring others to Jesus Christ. This is the real test of the Revival—not the dreams and visions, not the dancing and the fainting—though these things may be the result of the Spirit's work, but the real proof that the Revival is God's work is seen in the changed characters of the people, Christians becoming more holy, more forgiving, more loving, and a passionate desire for saving souls taking possession of them, and this is what is seen in the churches where the Spirit has been working for sometime. This is how one writes from Cherra, "Some of our young men have been stirred up to work and they are working really well, going somewhere almost every evening to hold meetings."

Let us take a glance at the Churches miles away from the stations where the missionaries live. This is what the Pastor of the Churches in the District of Rangthong says, "I am very pleased to tell you, that my Lord, who is full of mercy, has caused some showers of blessings to fall on this district. For ten days before the Pariong Presbytery, we had daily prayer meetings to ask God to send his Holy Spirit upon us in that Presbytery. We felt that God was very near to us and had a strong hope of seeing something wonderful in that Presbytery, so we went there in good numbers, both men and women, and we were not disappointed, for we saw with our own eyes in very truth, the Holy Spirit descending with power on the people assembled there, never had we experienced such a thing before, and we praise God for it. After returning from Pariong, we had another meeting in Rangthong at which nearly all

the Christians were present. We told them of the marvelous things which the Lord had done at Pariong, and afterwards while we were praying, the Spirit descended upon us also, and from that day many of our friends are like new creatures, they love the services, they love the Word, they are more earnest in prayer, they love their neighbours better, and they are bolder and more active in preaching and speaking the Gospel of Christ. The heathen wonder at the transformation in the Christians, and many of them come to hear the Gospel, and the seed of the Word appears to find room in their hearts, and we believe that ere long abundant fruit will appear. In another village near, the work of the Holy Spirit was still more evident, many of the people were too weak to bear the power and were ill afterwards for days. In another very small church one of the Christians said that he had no hope that the Spirit would come to such a small church as theirs, but just a week after he had spoken these words, when he was conducting the opening services of the Sunday school, the Spirit came upon him with power and he fell to the ground and was unconscious for two hours. In another village an elderly woman who was condemning severely those who cried while praying in the services, but I saw that same woman crying like a child in one meeting, "Ah" she said "when the Holy Spirit comes who can forbear crying." In another village where I assisted at the opening services of a new chapel, I also saw the wonderful work of God, many of the Christians were full of the Spirit. One woman who was not a member of the church, began to pray, and by her prayer one could understand that she had forgotten that she was outside the church. Another woman, a church member, but a very poor Christian, concerning whom we had many fears that she would backslide into heathenism, the Spirit of God came on her, and Jesus appeared to say to her "Thy sins caused my blood to flow on Calvary, and now must cause thy blood to flow," she is a changed woman since that day, weeping daily because of her sins, is very earnest in prayer and is doing good Christian work in her village.

These are showers of blessings, and they have caused us to pray earnestly and to yearn from our hearts that our Heavenly Father, who loves us so much would send us still more favours—yea, may he pour floods and torrents of blessing upon us in this country."

In the May number of the *Nongialam Kristan*, a correspondent writes about the things that he had heard and seen of the Revival in the Hills. He says "that those who had never read about the Spirit's work in the Bible would certainly consider the men who are moved by the Spirit to be mad or drunk. One young girl in her prayer said, "Oh Lord, touch the hearts of these men also, otherwise they will say,



that we are mad and weeping for nothing at all." He mentions ten or a dozen villages in the outlying districts where God is working powerfully, men being convinced of sin actually faint, others feeling the joy of salvation, can scarcely contain themselves. Visions are common but they all tend to bring men to see their sin and to see Christ as their Saviour. Non-Christians are drawn to the services—some entering the chapel in an intoxicated condition, and becoming quite sober and even confessing and forsaking their sin at the meeting. The children are moved every where and their parents and teachers testify that their lives are changed. The Correspondent very aptly describes one meeting "when the teacher prayed" he says "their hearts reached the boiling point and people began to confess their sins and to throw them at the foot of the cross." One prodigal felt the power of God so strongly that he ran out of the service, crying that he would surrender but he did not want to be put to shame by confessing his sins before such a number of people, but as soon as he was outside he fell and many thoughts that he was dead, but after two or three hours he revived and began to cry for 'pardon, pardon pardon.' One man in his excitement cried out that it would be well for him to be deprived of his limbs, because by these he had sinned against God. The writer says that in all these Churches a number ranging from seven to fifteen have joined every Church, and in one village 31 persons were baptized last month. In Thynger 20 persons have been added to the Church, and scores of persons in all the other districts.

One writes from Shillong that there is something quite new in the whole religious atmosphere of the Station and District. They have crowded meetings everywhere, and the people are unwilling to bring the services to a close. In a village near Shillong on a recent Sunday the usual 4 o'clock service lasted until 11 P. M. Christians are roused, prodigals are returning. Some very ordinary men have wonderful power; in prayer they are evidently taught directly by the Spirit of God.

J. Pengwern Jones.

THE COMFORTING LOVE OF CHRIST.

If Jesus had walked in paths which were without stone or thorn, and with eyes which were never tear-stained, and a heart which was never grief-rent, he might be to us a vision of radiant beauty, but we would never understand him, nor feel that he understood us. But the wound in the hand which he extends to us, and the sorrow underlying the smile of the face which he turns toward us, give us mutual understanding. Now we can believe that he understands our tears and our heartaches and our agonies. It is the deep-laid cable of sorrow which he runs under the great salt sea of tears, and along which throb flashes of pain which bind together the continents of life.—J. T. McFarland.

THE GREAT DECISION.

Lord, to whom shall we go?

[The following paper is abridged from a sermon addressed to the students of the University of Cambridge, at the opening of the Academic year, by the Rev. Dr. VAUGHAN, Master of the Temple.]

The question is an answer. Deserted by many of His disciples, Christ turns from them to His chosen Twelve, and in that voice which still after eighteen centuries vibrates in His Churches with a pathos all its own, asks them, *Will ye also go away?* The eager, impetuous Peter answers this question by another,—*Lord, to whom shall we go?*

Now you observe, when you examine it, that there is here one great assumption. It is, that man needs some one to go to. It is, that the soul wants, demands, cries out for, not some *thing* only, but some *One*; cannot live without a **Master**, without a **Guide**, without a **Revealer** and a **Comforter**.

Look into it, and you will find here, in its broadest, most comprehensive form, what we may briefly characterize as the argument from Want. Man wants some One—therefore God has some One for him. Man needs—over and above food and clothing, over and above life, and life's support, and life's comfort, understood in reference to the present—a Person to be his Light and his Life and his Presence. *To whom*, is the only question—not whether to any one—*shall we go?*

Let us see what those needs are, which God, being what He is, must mean us to have satisfied.

1. What we want—is, first of all, some One who can raise us above *Circumstance*.

A vast multitude of the mighty family are so placed as to be in perpetual depression. Circumstances, we say, are against them. Poverty, or its twin sister Anxiety—the perpetual question of the day's or the morrow's bodily supplies—this is one cause. Sickness, or its more trying and yet commoner likeness, ill-health—multiplied by its presence in surrounding or dependent friends—this is another. Disappointment—a perpetual experience, the bitterness of which is never quite lost, that the honours and distinctions of an academical or professional career are always for another, never for me—this is another depressing influence; and we might multiply them without limit. And now I call it a want, a primal necessity, of our being, that we should find some One—for a thing it cannot be—to lift us above circumstance. For even they upon whom fortune smiles have their own trouble too—this at all events, that they know earth's happiness to be temporary, that they know that they must leave it, that they have not one day's secure possession of it—therefore they too for one reason, as others for another, want independence of this surrounding; and God, we venture to say, designs that they should have it.

There is one Person—and, so far as I know, there is no other—who even professes to go to the root of this trouble. If He can say to us, *I come to you from heaven—from the bosom of the Invisible God—and in heaven we know no such distinctions as these of gold and silver, of title and rank—there the only honour is humility, the only office that of ministering, the only distinction the being likest God—cultivate these things, over which fortune (as you call it) has no power, and I will guide you every day with my counsel, and at last myself admit you into my glory*—then the few days of this little lifetime become irradiated with a light altogether of the Eternal.

2. I feel, if it be possible, a still stronger confidence in

saying the
some person

Call it
will—Sinner
profession
ever it is,
Ashamed,
particular
indulgence
which God
tendencies
justify: it
but I never
others, or
broadly in
may dare
instructed
in the act
guidance,
cludes all
temper, in
and good,
heart; of
become a
from this
who has w
my want
suffer, I c
ness, in a
for me, so
Friend, t
whom?

Now i
never say
all points
own free
lot with
manner
then, lea
with us b
not adm
is just wh
us, with
conceivab
thus He i

3. T
of man's
above de

It is a
know wi
die, I ap
east belo
get him
are in v
side you
striking
May thi
a probab
I have
rection a
Him, so
words, w

Ther
of the
is enoug
exercise
to have
assume
of thing

saying that a second original want of the fallen nature, is some personal help to lift us above Sin.

Call it by what name you may—account for it as you will—Sin is a fact. No country, no district, no rank, no profession, no home, no heart, is free from it. And wherever it is, I observe that the sinner is ashamed of his sin. Ashamed, that is, of certain kinds of sin. It may be that particular ranks or ages of life have thrown the veil of indulgence or the mantle of fashion over some actions, which God calls sinful; yet each rank and each age has tendencies, has experiences, which, even to itself, it cannot justify: its index of sins may be abbreviated or mutilated, but I never knew the man who did not try to conceal from others, or to make excuses for to himself, some of those broadly marked transgressions of the moral law which we may dare in any society to denominate as sins. And when, instructed by Christ's doctrine, a man begins to see sin not in the act only but in the thought—or when, under the same guidance, he deepens and widens his idea of sin, till it includes all that is un-Christlike, un-Godlike, in feeling, in temper, in motive, in intention; all omissions of the right and good, as well as all commissions (so much as in the heart) of the thing which is wrong—then the question does become a practical one. To whom can I go for deliverance from this plague? Is there any one, in heaven or on earth, who has words of eternal life for this living death? Surely my want is an argument for God's supply; I cannot thus suffer, I cannot thus struggle, in a strength which is weakness, in a hope which is despair: God must have some One for me, some Physician, some Champion, above all some Friend, to whom I can go in this need: some One—and whom?

Now if there be a Person whose very enemies could never say of Him that he sinned—yet a Person who was in all points tempted like as we are: a Person who left, of His own free will, a sinless Heaven that He might cast in his lot with the sinful; a Person, who, in some mysterious manner took upon Himself our sins, so making peace; and then, leaving us Himself, promised a Divine Spirit, to abide with us for ever—I say, if there be such a Person, shall we not admit, that at least He has words of eternal life? This is just what we need, and there are tens of thousands telling us, with the voices of eighteen centuries, that, amidst every conceivable variety of condition, and circumstance, thus and thus He has done for them.

3. There remains just one universal, one primal want of man's nature—and that is, some One who shall raise us above death itself.

It is surely a dreadful thing, when we think of it, not to know with any certainty what shall become of us when we die. I appeal to you—is not death, is not the shadow of him cast before in sickness, a terror and a tyranny? You may forget him in health—you can lock and bar him out while you are in work and in society—but there he stands, just outside your door, now and then threatening, sometimes striking within, always in prospect, always in apprehension. May this too be spoken of as a want, suggestive itself of a probable supply? Is there any one who can say to us, I have confronted death, and conquered? I am the Resurrection and the Life? If there be, that Person bears upon Him, so far, the chief sign of Man's Friend: He has the words, we say again, of eternal life.

There may be some who feel not as yet the need, in any of the senses enumerated, of going to any one. As yet it is enough for them to have health and strength, to have exercise and excitement, to have study and competition, to have society and to have amusement. Can we dare to assume of these—that they have as yet felt the nothingness of things earthly, and are crying out, in the sense of powers

and affections unsatisfied, incapable of satisfaction, below, for some one who shall speak in the soul's ear words abso-ute of eternal life?

Listen to the voice of one who summons you this day in the tone not of formal duty, but of affectionate sympathy, to ask, and to decide for yourselves, ere you take one onward step in the labyrinth of this being, to what, to whom, you will go for rest, for strength, and for satisfaction? Soon, if not instantly, you will find yourselves out of wealth poor, and out of strength weak, and out of joy sorrowful, and out of hope desperate, unless you settle this question of questions now. Very empty, very vacillating, very bare and dry must become that life which is trying to be lived without the Divine. It may wreck itself on this rock, this shoal, this quicksand, or on that; it may become idle, it may become hard, it may become infidel; if it have not One above it, One with it, One in it, a known Lord, a present God, it must become selfish—it must try that impossible thing, to live and die to itself: to itself, in scope and aim; not to itself, in its injurious effects and poisonous influences. Let your University life begin with Christ! Ask Him to be with you, in its public places and secret, in its work and in its society, yea in its pastimes and its competition—and all shall be well. Be stirred by a grace ever waiting to be gracious, to listen in wardly to Christ's question,

Will ye also go away?

and to answer Him also, out of the fulness of an earnest heart,

*Lord, to whom shall I go? Thou alone hast, for me,
the words of eternal life.*

Short Papers No 23.

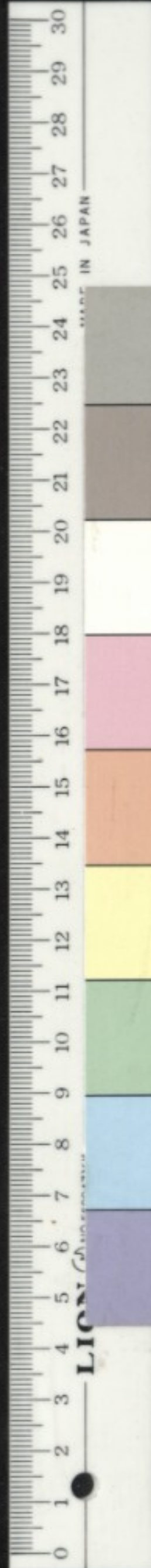
THE MISTLETOE BOUGH.

The story of how the mistletoe gets on the trees is a most interesting one. According to a writer in the Ladies' Home Journal, it is as follows:

Covering the mistletoe twigs are pearly white berries. These come in the winter season, when food is comparatively scarce, and hence some of our birds eat them freely. Now, when a robin eats a cherry, he swallows simply the meat and flips the stone away. The seed of a mistletoe the bird can not flip. It is sticky and holds to his bill. His only resource is to wipe it off, and he does so, leaving it sticking to the branches of the tree on which he is sitting at the time. This seed sprouts after a time, and, not finding earth—which, indeed, its ancestral habit has made it cease wanting—it sinks its roots into the bark of the tree and hunts there for the pipes that carry the sap.

Now, the sap in the bark is the very richest in the tree—far richer than in the wood—and the mistletoe gets from its host the choicest of food. With a strange foresight it does not throw its leaves away, as do most parasites, but keeps them to use in winter when the tree is leafless.

Life is the springtime, and the gathering years are lengthening days, calling to constant endeavor.—W. D. Williams.



MORE THAN THE STARS.

When we stop to think, how much occasion we all have for thanksgiving. We have read of a father who one winter's night was walking along, hurrying toward home with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," he said, "go on." By and by he heard her counting—"two hundred and twenty-three, and twenty-five. Oh, dear," she said, "I had no idea there were so many!" Just so, Christians, have you never said within your soul: "Now, Master, I am going to count thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea there were so many!" We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow, tend to make us all the more forgetful of the Giver of them all.—G. B. F. Hallock, D. D.

THE SOWER.

By Lillias C. Nevin.

A sower went forth to sow
On a hillside long ago;
And swiftly the seedling grain,
Through his fingers fell like rain;
But what were his thoughts that day—
Or his wishes, who can say?
There's nothing we know, of name
Or condition, state or fame,—
Naught of the husbandman's place
In the tribes of Israel's race.

By Galilee waters the Saviour of men
Sat down while the multitudes came to him then;—
And looking afar o'er the wondering crowd,
Against the brown mold, the blue sky, or a cloud,
Beheld in the distance the form of a man,
Revealed on its background, according to plan,
Pass upward, or downward, or forward, or back,
While scattering the seed, without haste, without slack
And lo! on the instant, the Master of men
Found text and a sermon, as oft and again,
Revealing the deep-hidden things of the soul
By symbol and sign—the part for the whole.

"A sower went forth to sow"—
How the words of wisdom flow—
Long since he has passed away
From the heat of toiling day,
From labor under the sun,
From the duty failed or done;
But still in the hearts of men,
From the sowing scattered then,
A harvest of good springs fair
To be garnered here and there;
Because on the task and strife
Of a common worker's life
The eye, which discerneth well,
Of the Master Worker fell—

Easton, Pa.

Publications of the American Tract Society.

Yisú Masih kaun thá. Urdu...	Price. 1 a.
Mehdi Messiah of Qadian, Urdu	... " 1 a.
Do. do. do. English	... " 1 a.
Greatest Discovery Exploded, Urdu	... " 1 a.
Do. do. do. English	... " 1 a.
Zainab the Panjábí, Urdu	... Boards 2 as.
Do. do. do. do.	... Cloth 4 as.
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. do. Panjábí	6 pie
Do. do. do. Nagri-Panjábí	6 pie
Prayers for Every day, do.	Panjábí 6 pie
Gem Tracts Urdu, tinted paper, and in packets of 70 comprising 520 pages. Price 6 as. a. Packet.	

OTHER PUBLICATIONS.

	Rs. As.
Westminster Shorter Catechism, Roman Urdu...	0 1
Do. do. do. Per. Urdu...	0 1
Westminster Confession and Shorter Catechism...	0 5
Roman Urdu Qurán, wide margin Cloth	4 0
" " " " Sheep	5 0
Roman Urdu Hymn book—Cloth—Music	3 8
" " " " large type, Cloth	1 0
" " " " small type, Limp	0 6
Rusum Nama—Book of Forms R. U. Cloth	0 6
Greek—Urdu Lexicon, New Test., cloth.	1 0
Plants of the Panjáb and Sindh (Aitchison)	1 0
History A. P. Mission 1834-'84	0 8
Report Conference 1862.	1 0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE

MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund is in a strong and prosperous condition as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,

MANAGING DIRECTOR,

NAULUCKA, PANJAB.

THE INDIAN STANDARD

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer. price Rs. 2/4 per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A., Nasirabad, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance.

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,
ALLAHABAD

On Sale at the
Ludhiana Book Depot, Ludhiana.

NEW ENGLISH-URDU DICTIONARY.

943 Demy Octavo pages.

By R. R. WHYTE Esq.

The only Dictionary of its kind. The meaning of the English words illustrated by citations from standard Authors. Urdu sentences are given to show the exact use of the various words. The book is invaluable to students in Schools and Colleges who are preparing for University and other Examinations in Urdu: also for English Officers preparing for Government Examinations.

Price per book bound in cloth, marble sides, Rs. 6/4.

NOTICE.

THE ALL INDIA SUNDAY SCHOOL UNION EXAMINATION will take place on July 8th 1905. APPLICATION FORMS for the Panjab in Urdu and English may be obtained from the Rev. C. H. Williams, Kalka, and will be supplied to any one sending a post card requesting the same.

APPLICATIONS SHOULD BE MADE WITHOUT DELAY.

WANTED.

A Trained Senior Anglo-Vernacular Certificated Teacher for the Senior Special Class of the Church Mission High School, Bannu.

Apply stating the salary required to the Manager.

NOTICE.

Convention for Spiritual Awakening. There will be a convention for Spiritual Awakening held—Sialkot Aug. 25—Sept. 3rd. Experienced workers have been secured. A large attendance is hoped for, also much blessing.

W. T. Anderson.

Four steps to happiness. (1) Accept your limitations. (2) Seize your opportunity. (3) Enjoy the good of the hour. (4) Improve the bad, and, if you can't let it drop.—J. S. Blackie.

Typewriting Stenography Book-keeping.

The Christian Boys High School at Lodiana has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOK-KEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address
THE PRINCIPAL.

C. L. S Publications.

- | | | |
|----|--------------------------------------|---------------|
| 1 | Kashf-ul-Haqāiq, Urdu, | 8 as. |
| 2 | Masib ki Talīm, Boards and Cloth | 4 as. & 8 as. |
| 3 | Rampāl Singh's Surrender, | |
| | Boards and Cloth, ... | 2 as. & 4 as. |
| 4 | Do. do. do. Roman Urdu, | 2 as. & 4 as. |
| 5 | Hira's Quest, yā Talāsh-i-Haqq, ... | 3 as. & 6 as. |
| 6 | Do. do. do. Roman Urdu | 3 as. & 6 as. |
| 7 | Stories of Noble Women, Illustrated. | 3 as. & 6 as. |
| 8 | Hálāt i-Jápān Boards and Cloth | 3 as. & 8 as. |
| 9 | Story of Chandra Leela, Do. | 2 as. & 6 as. |
| 10 | The Incarnation of Vishnu, | Paper 2 as. |
| 11 | Transmigration or Eternal Life, | do. 1 an. |
| 12 | The Home of the Rishes. | do. 1 an. |
| 13 | Hindu Pilgrimage | do. 6 pie. |
| 14 | History of the Plague | do. 6 pie. |
| 15 | Vedic Sacrifices, | do. 3 pie. |
| 16 | Vedic Worship | do. 3 pie. |
| 17 | Eternity of the Vedas | do. 3 pie. |
| 18 | True and False Charity | do. 3 pie. |
| 19 | The Necessity for Cleanliness | do. 3 pie. |
| 20 | Animal Worship | 3 pie. |

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT

LAHORE, LUDHIANA, LUCKNOW AND
ALLAHABAD.

Printed and Published at the American Mission Press Lodiana for the Editor by M. Wylie, Manager.—1905.

MESSRS WYLIE & BROTHER

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo. daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Mr. M. Wylie, Manager,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiyárpúr—IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100 In PERSIAN URDU and Nágrí Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B A. and B. Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address
THE PRINCIPAL, THE JUMNA, ALLAHABAD.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS.

in attendance upon

THE Jumna Mission High School.

ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.

Regist

T

VOL. IX

FO

Reuter's Council of 3 were telegraph that Russia w The Norw severing the ceased to be the powers of King Oscar in a most em Despite G the whole d nation itself r

A despatch now discuss and that the The Bion miles from W and threw ov approach of t The total is now estima Germany Morocco ques The Scotti mons, creati property equi

A telegram Minister at Selo yesterday the subject as a most ho The Amer Manila, and allowed out c The Tear ing him. It country is p The Mosc strongly wor National Ass of war or p bureaucracy. against delay A deputai The addre The wording "you" and ti sions of loya All circles address,

President Russian Gov the time had endeavour to lamentable c Russia by ti